

# Japan Studies Association

Twentieth  
Anniversary Conference

**PROGRAM**



January 2-4, 2014  
Hawai'i Tokai International College  
Honolulu, Hawai'i



**PROGRAM**  
**20<sup>th</sup> Anniversary Conference**  
**Japan Studies Association**  
**2-4 January 2014, Tokai International College, Honolulu, Hawai'i**

<b>Thursday, 02 January</b>	
9:00am – noon	<i>Executive Board Meeting</i> Location TBA
6:00 – 7:00pm	<i>Reception</i> Auditorium, 19 <sup>th</sup> Floor
7:00 – 8:30pm	<p><i>Preconference Event</i></p> <p><b>Kyōgen Performance: From Japan to Kaua'i's Sugar Plantations</b>            Post-show discussion with the participation of James Brandon, Professor Emeritus of Japanese/Asian Theatre, University of Hawai'i at Manoa            Auditorium, 9<sup>th</sup> Floor</p> <p><b><i>Shibiri (The Inherited Cramp)</i></b>            Daimyo: Chad Dellatan            Tarō Kaja: Dottie Bekeart</p> <p><b><i>Busu (The Delicious Poison)</i></b>            Daimyo: Chad Dellatan            Tarō Kaja: Dottie Bekeart            Jirō Kaja: Bailey Hutton</p> <p>Director: Dallas McCurley            Producer: Melissa Mojo</p>
<b>Friday, 03 January</b>	
8:00 – 8:30am	Continental breakfast (included) Outside Auditorium, 9 <sup>th</sup> Floor
8:45 – 9:00am	<p><i>Opening Remarks</i></p> <p><b>Dr. Joseph Overton, President, Japan Studies Association</b>            Auditorium, 9<sup>th</sup> Floor</p>
9:00 – 10:00am	<p><i>Keynote Address</i></p> <p>“Japan: Three Years after Fukushima”  <b>Mr. Toyoei Shigeeda, Consul General of Japan in Honolulu, Hawai'i</b>            Auditorium, 9<sup>th</sup> Floor</p>
10:00 – 10:15am	Coffee/Tea Break Outside Auditorium, 9 <sup>th</sup> Floor

<p>10:15-11:30am Friday, 3 January</p>	<p><b>Session 1: Japan's Series of Challenges: Security, 3.11 and Article Nine</b>  <i>Location: Room 801</i>  <b>Chair/Discussant: Toshitaka Takeuchi, Osaka University</b></p> <p><b>Mayako Shimamoto, Independent Researcher</b>  <i>Abolition of Japan's Nuclear Power Plants?—A Historical Perspective on Understanding the 3.11 Nuclear Disaster</i></p> <p><b>Wenting Yang, University of Denver</b>  <i>The Clash of Two Nationalisms: Investigating the Role of Nationalism in the Diaoyu/Senkaku Dispute</i></p> <p><b>Yuneyki Sugita, Osaka University</b>  <i>Should Japan Revise Article 9? From a Realist Perspective</i></p>
	<p><b>Session 2: Partnership and Challenges in the Pacific</b>  <i>Location: Room 802</i>  <b>Chair: Nicole Freiner, Bryant University</b></p> <p><b>Trey Fleisher, Metro State University of Denver</b>  <i>The Trans-Pacific Partnership (TPP): The Good, The Bad, and the Ugly</i></p> <p><b>Wonhee Lee, The Johns Hopkins University</b>  <i>Electoral Reforms in Japan and South Korea: How They Have Developed Mixed-Member Systems</i></p> <p><b>Barbara Seater, Raritan Valley Community College</b>  <i>Autonomy in Internment Camps: A Comparison of the Internment of Japanese Americans in the U.S. and American Citizens in the Philippines by the Japanese</i></p>
	<p><b>Session 3: Pedagogy I: Roundtable</b>  <i>Location: Auditorium, 9<sup>th</sup> Floor</i>  <b>Chair/Discussant: Bob Feleppa, Wichita State University</b></p> <p><b>Ronnie Littlejohn, Belmont University</b>  <i>Effortless Action/Doing Nothing in the Nokan Ritual</i></p> <p><b>Qingjun (Joan) Li, Belmont University</b>  <i>Family, Transformation and Death in Departures</i></p> <p><b>Yuemin He, Northern Virginia Community College</b>  <i>When Regional Studies and Composition Teaching Mingle</i></p>
<p>11:45am-12:45pm</p>	<p>Lunch (included) Cafeteria on Ground Floor</p>

<p>1:00-2:15pm Friday, 3 January</p>	<p><b>Session 4: WWII and Its Aftermath: Enduring Challenges</b>  <i>Location: Room 801</i>  <b>Chair: James Peoples, Ohio Wesleyan University</b></p> <p><b>Mo Tian, Australian National University</b>  <i>A Discourse of Ideology in Manchukuo under Japanese Rule, 1932-1945</i></p> <p><b>Ji Young Kim, University of Tokyo</b>  <i>Discourse Divide over the 'Comfort Women' Issue, Asian Women's Fund and the Civil Society NGO Activities in Japan</i></p> <p><b>David Rangdrol, University of Ottawa</b>  <i>The Japanese Constitution and the Restrictions on the Political Activities of Religious Organizations: Understanding 65 Years of Secular Ambiguities</i></p>
	<p><b>Session 5: Japanese Religion and Aesthetics</b>  <i>Location: Room 802</i>  <b>Chair: Fay Beauchamp, Community College of Philadelphia</b></p> <p><b>Robert Mamada, University of California, Irvine</b>  <i>Why Is the Supreme Deity of Shintō a Goddess?</i></p> <p><b>Yoshiko Dykstra, University of Hawai'i at Manoa</b>  <i>The Senjūshō, A New Translation</i></p> <p><b>Pauline Ota, DePauw University</b>  <i>Meditation on Life or Death? Maruyama Okyo's 'Skeleton Performing Zazen on Waves'</i></p>
	<p><b>Session 6: Performative Aesthetics</b>  <i>Location: Auditorium, 9<sup>th</sup> Floor</i>  <b>Chair: Roberta Adams, Roger Williams University</b></p> <p><b>Paula Behrens, Community College of Philadelphia</b>  <i>Shadows and Light: Praise from the Counterculture</i></p> <p><b>Yuka Hasegawa, University of Hawai'i at Manoa</b>  <i>Shinbigan: Beyond the I/Eye Divide</i></p>
<p>2:15-2:30pm</p>	<p>Coffee/Tea Break  Outside Auditorium, 9<sup>th</sup> Floor</p>

<p>2:30-3:30pm Friday, 3 January</p>	<p><b>Session 7: Okinawa's (Post)Colonial Legacies</b>  <i>Location: Room 801</i>  <b>Chair: Maggie Ivanova, Flinders University</b></p> <p><b>Keiko Yonaha, Meio University</b>  <i>English Education in Okinawa under the U.S. Occupation, 1945-1952</i></p> <p><b>James Edwards, University of California, Los Angeles</b>  <i>Musical Drama and the Miyako Peasants' Movement: Representing Sexual Indenture in Meiji Period Okinawa</i></p>
	<p><b>Session 8: Japan and Russia in the 19<sup>th</sup> Century</b>  <i>Location: Room 802</i>  <b>Chair: Trey Fleisher, Metro State University of Denver</b></p> <p><b>Marina Kovalchuk,</b>  <b>International Research Center for Japanese Studies, Kyoto</b>  <i>The Image of Russia in Japan during the Bakumatsu period, 1853-1867. Mori Arinori's View of Russia</i></p> <p><b>Sergey Tolstoguzov, Hiroshima University</b>  <i>Crisis Management in the Tenpo Reforms</i></p>
	<p><b>Session 9: Gardens and Architecture in Comparative Perspectives</b>  <i>Location: Auditorium, 9<sup>th</sup> Floor</i>  <b>Chair: Paula Behrens, Community College of Philadelphia</b></p> <p><b>Michael Stern, Community College of Philadelphia</b>  <i>Banquet and Bento: The Classic Gardens of Japan and China</i></p> <p><b>Jennifer Mitchelhill, University of Melbourne</b>  <i>Japan and the Mid-Twentieth Century House in the Pan Pacific</i></p>

<p>3:45-4:45pm Friday, 3 January</p>	<p><b>Session 10: Cultures of Taste</b>  <i>Location: Room 801</i>  <b>Chair: James Edwards, University of California, Los Angeles</b></p> <p><b>Jennifer McDowell, Tohoku Gakuin University</b>  <i>Motivations for Desire: An Inquiry into Kokeshi Collecting</i></p> <p><b>Barbara Mason, Oregon State University</b>  <i>Umami.....MMMMM, Delicious</i></p>
	<p><b>Session 11: Pre-Modern Japan: Language and Performance</b>  <i>Location: Room 802</i>  <b>Chair: Yoshiko Dykstra, University of Hawai'i at Manoa</b></p> <p><b>Fusae Ekida, University of Evansville</b>  <i>Secret Nō Plays: History and Tradition</i></p> <p><b>Ekaterina Levchenko,</b>  <b>International Research Center for Japanese Studies, Kyoto</b>  <i>About Phrasemes in Old Japanese</i></p>
	<p><b>Session 12: Pedagogy II: Roundtable</b>  <i>Location: Auditorium, 9<sup>th</sup> Floor</i>  <b>Chair: Andrea Stover, Belmont University</b></p> <p><b>Ronald Loftus, Willamette University</b>  <i>Integrating Environmental Perspectives in Japan Studies Classes</i></p> <p><b>Vandana Nadkarni, Raritan Valley Community College</b>  <i>Integrating Japanese Art into a Survey of People and Cultures of Asia Course</i></p>
<p><b>Dinner on your own</b></p>	

<b>Saturday, 04 January</b>	
8:00-8:30am	Continental breakfast (included) Outside Auditorium, 9 <sup>th</sup> Floor
8:45-10:00am	<p><b>Session 13: On Nuclear Power</b> Location: Room 801 <b>Chair: Ronald Loftus, Willamette University</b></p> <p><b>Liang Ye Tan, Soka University</b> <i>Media Discourse on Nuclear Power in Japan in the Late 1990s and Early 2000s: A Constructionist Approach</i></p> <p><b>Nicole Freiner, Bryant University</b> <i>Citizen Protest, the Fukushima-Daiichi Catastrophe and Political Opportunities</i></p> <p><b>Rose Campbell, Butler University</b> <i>The Nuclear Power Village and Risk Communication: After the Quake</i></p>
	<p><b>Session 14: Manga, Anime, Lifestyle</b> Location: Room 802 <b>Chair: Genaro Castro-Vázquez, Nanyang Technological University</b></p> <p><b>Julie Nootbaar, Oita Prefectural College of Arts and Culture</b> <i>Thermae Romae and the Japanese Sento: An Analysis of the Manga and Movie Thermae Romae and the Japanese Obsession with Bathing</i></p> <p><b>Renato Rivera Rusca, Meiji University</b> <i>The Rise, Fall and Evolution of 'Critique' within Anime Magazines</i></p>
	<p><b>Session 15: Pedagogy III: Roundtable</b> Location: Auditorium, 9<sup>th</sup> Floor <b>Chair: Tom Campbell, Wabash College</b></p> <p><b>Fay Beauchamp, Community College of Philadelphia</b> <i>Journey to the East: Cinderella and the Fish-Basket Kannon of Akashi</i></p> <p><b>Maggie Ivanova, Flinders University</b> <i>'Being-Time' in Suma: Honkadori and Site-Specific Nō</i></p> <p><b>Stacia Bensyl, Missouri Western State University</b> <i>Kawabata in Kansai: Discovering Kyoto through The Old Capital</i></p>
10:00-10:15am	Coffee/Tea Break Outside Auditorium, 9 <sup>th</sup> Floor



<p>10:15-10:30am Saturday, 4 January</p>	<p><b>Session 16: Medicine, Health and Intimacy</b>  <i>Location: Room 802</i>  <b>Chair: Rose Campbell, Butler University</b></p> <p><b>Genaro Castro-Vázquez, Nanyang Technological University</b>  <i>Intimacy and Social Class in Nowadays Japan</i></p> <p><b>Issei Takehara, University of Western Ontario</b>  <i>Philosophy of Medicine in the 16th Century Japan: Ninja Science</i></p> <p><b>Keiko Irie, Kyoto University</b>  <i>Possibility of the 'New' Intimate Sphere: HIV Infection Due to Tainted Blood Products in Japan</i></p>
	<p><b>Session 17: Pedagogy IV: Roundtable</b>  <i>Location: Auditorium, 9<sup>th</sup> Floor</i>  <b>Chair: Barbara Mason, Oregon State University</b></p> <p><b>Roberta Adams, Roger Williams University</b>  <i>Japanese Fiction in a Global Short Story Class</i></p> <p><b>Jeffrey Martin, Roger Williams University</b>  <i>The Importance of Cultural and Performance Context in Teaching Nō and Kabuki</i></p> <p><b>Mel Moore, University of Northern Colorado</b>  <i>Adolescence in Japan: Some Contemporary Themes</i></p>
<p>11:45am-12:30pm</p>	<p>Bento Box / Sandwiches Lunch (included)  Auditorium, 9<sup>th</sup> Floor</p>
<p>12:30-1:45pm</p>	<p><b>Session 18: Plenary Discussion</b>  <b><i>Kamo no Chōmei, An Account of a Ten-Foot-Square Hut (Hōjōki)</i></b>  <i>Location: Auditorium, 9<sup>th</sup> Floor</i>  <b>Chair: Stacia Bensyl, Missouri Western State University</b></p> <p>Discussants: <b>Andrea Stover, Belmont University</b>  <b>John Paine, Belmont University</b></p>
<p>2:00-3:00pm</p>	<p><b>Business Meeting</b>  <i>Location: Auditorium, 9<sup>th</sup> Floor</i></p> <p>All JSA members and conference participants are encouraged to attend.</p>
<p>6:30-8:30pm</p>	<p><b>Banquet at the New Otani Hotel, The Ballroom</b>  Hawaiian Entertainment</p> <p>JSA Graduate Student Travel Grants  JSA Japan Foundation Faculty Travel Grants</p> <p>Complementary bus transportation. The bus will leave the Ala Moana Hotel at 6:15pm and will return immediately after the dinner.</p>

## **Acknowledgements**

### **Program Committee**

Maggie Ivanova  
Thomas Campbell

### **Local Arrangements Committee**

Joseph L. Overton  
Wanda Sako

### **Review Committee: JSA Graduate Student Travel Grants and Paul Varley Award**

James Peoples  
Maggie Ivanova

### **Review Committee: JSA Japan Foundation Faculty Travel Grants**

Thomas Campbell  
Fay Beauchamp  
James Peoples

### **JSA Executive Board**

Joseph L. Overton, President  
Thomas Campbell, Vice President  
Fay Beauchamp, Vice President for Special Projects  
James Peoples, Secretary  
Stacia Bensyl, Treasurer  
Robert Feleppa, Member at Large  
Maggie Ivanova, Member at Large  
Andrea Stover, Member at Large

### **2014 Program Cover Page**

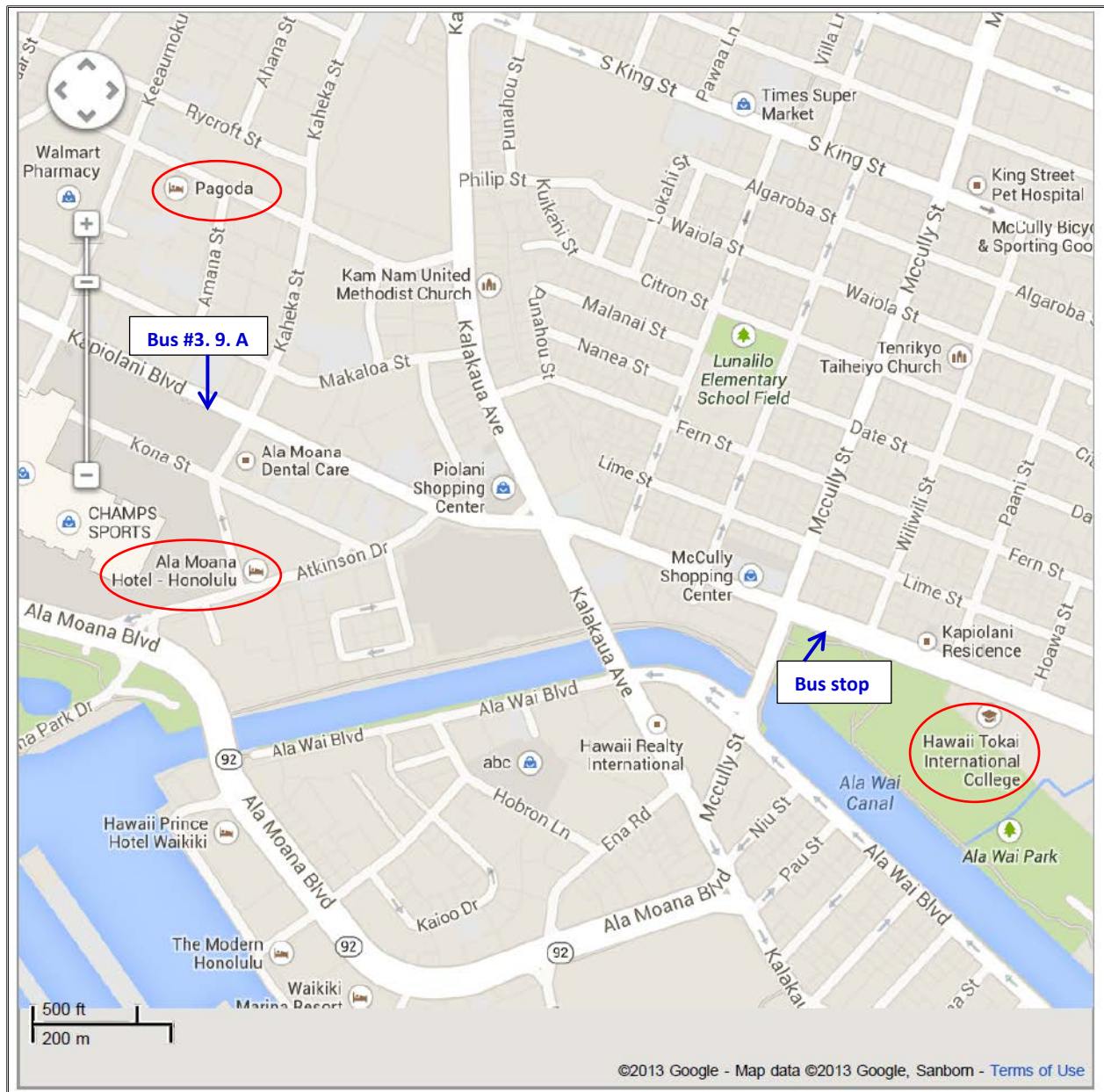
[A person in a small boat on a river with Mount Fuji in the background]  
[between 1830 and 1850] | 1 drawing on thin handmade paper | Katsushika, Hokusai, 1760-1849.  
<http://www.loc.gov/pictures/item/2009631925/>  
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## MAPS

### From the Ala Moana Hotel and Pagoda Hotel to Tokai

The distance between the Ala Moana Hotel and Tokai is 1.1 mi (slightly longer from the Pagoda). It takes about 20 mins to walk.

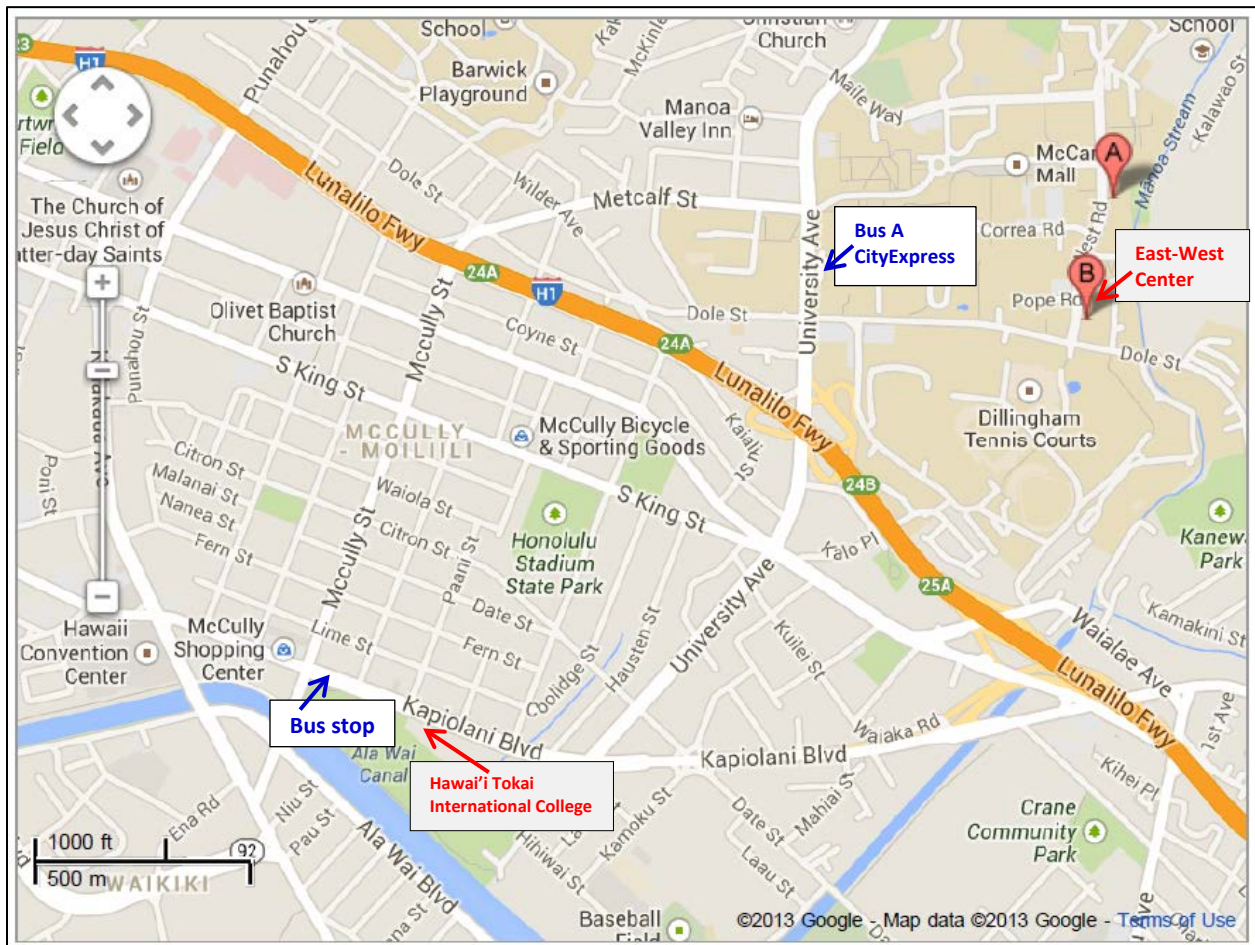
Alternatively, you could take The Bus (# 3, 9, A CityExpress) from the corner of Kapiolani Blvd./Mahukona St. to the corner of Kapiolani Blvd./McCully St. The one-way fare of \$2.50 gives you one free transfer within a two-hour window. For more information on bus timetables and routes, see The Bus at <http://www.thebus.org/>



## Form the East-West Center, University of Hawai'i at Manoa, to Tokai

The distance between the University of Hawai'i's East-West Center and Tokai is 1.6mi. It takes a little over 30 mins to walk to Tokai, so we recommend taking The Bus.

Please make your way to University Avenue, Cinclair Circle, where you take the A CityExpress bus; get off at the corner of Kapiolani Blvd./McCully St. The one-way fare of \$2.50 gives you one free transfer within a two-hour window. For more information on bus timetables and routes, see The Bus at <http://www.thebus.org/>





## Presenters and Abstracts

### Keynote Speaker

#### **Mr. Toyoei Shigeeda, Consul General of Japan in Honolulu, Hawai'i**

On October 19, 2012, Consul General Toyoei Shigeeda arrived in Honolulu to assume his duty from Frankfurt, Germany.

Consul General Shigeeda was born on August 1, 1952. After graduating from Chuo University (Tokyo), Faculty of Law, he joined the Ministry of Foreign Affairs in 1981. He served in Japan, as Director for Inspection with the Ministry of Foreign Affairs, Counselor for Environment Affairs with the Ministry of Economy, Trade and Industry, Director of Passport Division with the Ministry of Foreign Affairs, and Senior Executive Director for International Relations with the Osaka Prefectural Government. His overseas assignments include the Embassies of Japan in Germany, Austria, Switzerland, Egypt and the Permanent Mission of Japan to the International Organizations in Vienna. His immediate past assignment was the Consul General of Japan at Frankfurt, Germany. (Source: [http://www.honolulu.us.emb-japan.go.jp/en/about\\_cg\\_en.htm](http://www.honolulu.us.emb-japan.go.jp/en/about_cg_en.htm))

#### **Roberta Adams, Roger Williams University ([radams@rwu.edu](mailto:radams@rwu.edu))**

*Japanese Fiction in a Global Short Story Class*

Literature departments frequently offer courses in the short story, but a review of available anthologies shows a preponderance of American and European fiction, world fiction written in English, and a smattering of translations from original languages. This paper will discuss the task of putting together a class in the modern global short story that can provide some balance of world regions, and the difficulties of choosing stories from Japan that provide range and insight into Japanese aesthetics, influences, and contexts, with an ultimate goal of engaging students in an international literary dialogue.

#### **Fay Beauchamp, Community College of Philadelphia ([fay.beauchamp@gmail.com](mailto:fay.beauchamp@gmail.com))**

*Journey to the East: Cinderella and the Fish-Basket Kannon of Akashi*

My paper is going to describe the journey east of one folk-tale motif from India through China to Japan. The presentation's starting point is one statue of the Gyoran Kannon, found during our JSA site-visit to Japan in June 2013 when a few of us traveled to Suma and Akashi (under the guidance of JSA member Akiko Sato). I'm going to analyze the statue below found in Akashi and said to have been recently installed by an association of "fisheries" for protection and success. The analysis starts with the interpretation that the circular basket that the Kannon is holding contains live fish fingerlings which grow into large carp. There is quite a bit of literature in aquaculture about transportation of fingerlings in baskets-- still the basis of fisheries that raise carp.

I will compare this statue to a Hokusai print below and what has been said about it. My own research traces this Kannon image back to an Indian Hindu story "Manu and the Fish" about the saving of a small fish which grows into a gigantic fish; the Zhuang 9<sup>th</sup> Century Cinderella story about a young girl who saves a red fish which grows gigantically and is eaten (by the nasty stepmother); a similar story told in the 1592 *Journey to the West*, and finally what Japanese sources state about the Gyoran Kannon; the Japanese stories about the fish-basket Kannon are about a young woman who secures a "good husband." My final point is that this is a fitting statue to find in Akashi, because my starting point in my ten year research on fishy folk-tale motifs about women starts with *Genji's* Akashi Chapter, where the Akashi Lady, if she does not secure a "good" husband, does secure a Prince to be the father of her daughter who continues the (divine) imperial line.

#### **Paula Behrens, Community College of Philadelphia ([pbehrens@ccp.edu](mailto:pbehrens@ccp.edu))**

*Shadows and Light: Praise from the Counterculture*

Jun'ichiro Tanizaki's *In Praise of Shadows* (published, 1933; English translation, 1977) is an elegiac and occasionally crotchety paean to the beauty of shadows in rooms and patinas on worn objects. Written by a novelist who was concerned with the intrusion of Western aesthetics into Japanese culture, it was also part of the nationalistic trend in Japan in the 1930s that emphasized the unique or special aspects of the culture in order to distinguish it from those beyond their shores, particularly in the West. As such it was a counter-

narrative to the rapid adoption of Western cultural and technological norms in Japan, though one that was welcomed by many essentialists in the country. More recently, some have interpreted it as an ironic rather than serious discourse. I believe that while it uses exaggeration and hyperbole, it was a heartfelt meditation on the significance of traditional design.

The celebrated American architect Louis Kahn (1901-1974) is known for his celebration of natural light in relation to his building designs. Charles Moore, in the Forward to the English edition of *In Praise of Shadows*, quotes Kahn as a bold contrast to Tanizaki: "The sun never knew how wonderful it was until it fell on the wall of a building." Moore calls the sun the West's "staunchest ally." Kahn's attitudes can be seen as part of the continuum of Modern architecture in the West that celebrated cleanliness and functionality, easily demonstrated by the houses of Le Corbusier in the 1920s and 30s, e.g. Villas Stein, Garche. However, Kahn's work is historically categorized as "counter-modernist" in part due to his preference for materials of the past, such as brick, over the Modernist preference for steel.

In this paper, I will note the obvious differences between the two men's approach to architecture and design (simplistically stated as "Shadows versus Light,") and the cultural basis for each approach. I will link them, though, as counter-modernists who looked back to traditional forms and approaches in reaction to the push for the new, bright and glittery of the modern age.

**Stacia Bensyl, Missouri Western State University ([bensyl@missouriwestern.edu](mailto:bensyl@missouriwestern.edu))**

*Kawabata in Kansai: Discovering Kyoto through The Old Capital*

One of three works which the Nobel committee cited as contributing to Kawabata Yasunari's receiving the prize for literature in 1968, *The Old Capital*, introduces readers to 1950s Kyoto through his distinct narrative style. The novel is filled with Kawabata's signature "haiku-like" snapshots of places and events; it focuses heavily on natural imagery, especially flora, and it conveys a sense of loss of Japan's traditional culture and values. From a pedagogical perspective, *The Old Capital* provides teachers with a mechanism through which students can explore Kawabata's distinctly Japanese aesthetics. However, it also provides teachers with an opportunity to introduce students to the specific places Kawabata cites in the novel, giving them a more palatable sense of the importance of the temples, shrines, neighborhoods, and markets of Kyoto, thus making the city truly come alive.

**Rose Campbell, Butler University ([rcampbel@butler.edu](mailto:rcampbel@butler.edu))**

*The Nuclear Power Village and Risk Communication: After the Quake*

A powerful coalition of government, utility companies, businesses, and academia, known as the *nuclear power village*, has maintained an influential presence in the development and expansion of nuclear power in Japan for decades. An island nation sitting on the world's most active fault line, and having been devastated by nuclear bombs during World War II, Japan seems the least likely country to embrace this energy source. Yet, the coalition managed to develop widespread support for nuclear power by finessing the conversation about risk. The organization's ability to control the nuclear power message changed on March 11, 2011, when a magnitude 9.0 ( $M_w$ ) earthquake hit off the Pacific coast of Honshu, Japan, causing a devastating tsunami, killing thousands of people. The 2011 Great Eastern Japan Earthquake also caused a new crisis at the Fukushima Daiichi Nuclear Power Plant, operated by TEPCO. A partial meltdown led to a Chernobyl-level radiation leak, which harmed humans, animals and sea life, as well as agriculture. The present study examines the coalition's attempts to maintain the message that nuclear power is a safe resource, in light of Japan's recent tragedy. Specifically, TEPCO's crisis communication during this tragedy is the first focus of this study. Using Situational Crisis Communication Theory (SCCT) as a framework for analysis, a content analysis of a U.S. national newspaper and a Japan-based English language newspaper was conducted covering a period of three months following the disaster. The primary objectives were to determine the nature of TEPCO's crisis communication and the extent to which environmental and human risk were minimized by officials. Key findings included a) TEPCO maintaining the role of victim throughout the early stages of the crisis, thus accepting no responsibility for the radiation problems; and b) TEPCO minimizing the risk of radiation in the early weeks of the crisis, while it had more concrete data suggesting otherwise. The second focus of the study is the media's framing of the anti-nuclear grassroots activism that emerged from the disaster.

**Genaro Castro-Vázquez, Nanyang Technological University ([genarocastro-vazquez@ntu.edu.sg](mailto:genarocastro-vazquez@ntu.edu.sg))**

*Intimacy and Social Class in Nowadays Japan*

From a symbolic interactionism sociological perspective, this paper aims to shed light on issues concerning structure, meaning, subjectivity and practice underpinning the relationship between the so-called 'maternal instinct' (*bosei*) and social class concerns for a group of Japanese mothers.

A set of two, 60-minute, semi-structure interviews were conducted with 56 Japanese mothers to explore reproductive trends in Japanese society nowadays and highlight how childbearing and social class are subjectively produced and practiced. A group of 29-45 aged mothers were acquired through snowball sampling and interviewed in Kanagawa and Tokyo. All the mothers were married and despite introducing themselves as full-time housewives, all of them have done part-time jobs to support family income. Thirty of them hold a university degree and the rest of them graduated from three-year colleges (*tanki-daigaku*). Twenty six of the mothers have one child, 28 had two children and two had three children.

A general consensus indicated that *all* women are confronted by the desire to have children at certain point in their lives. In disentangling the sociality of their instinctual behaviors, however, the analysis of interviews suggested that social class expressed in terms of children's schooling and upward social mobility made Japanese women limit the number of children to one or two. Being Japanese society a meritocratic oriented society (*gakureki shakai*) access to citizenship largely hinges on academic certificates, which means that the quality of life of educated citizens is different from those who do not access education: non-educated citizens endure poverty. Moreover, the group of mothers drew on the experiences of friends and acquaintances to highlight that despite having maternal instincts, single Japanese women should not have children. Unwed mothers were easily identified as 'strong' (*tsuyoi*) women because social and financial support largely depended on the formalities embedded in marriage: unwed mothers most likely face destitution.

**Yoshiko Dykstra, University of Hawai'i at Manoa** ([yoshikodyk@gmail.com](mailto:yoshikodyk@gmail.com))  
*The Senjūshō: A New Translation*

*The Senjūshō* is a Buddhist tale collection from the 12th century. Since it is attributed to Saigyō, an itinerant poet monk, many stories contain the elegant waka poems, especially the tales in the eighth chapter. This is a complete translation of the 121 tales in total with footnotes. Most of the stories tell how the protagonists left the secular life to seek for the future deliverance in the Way. The work is regarded most significant since many stories contain the author's comments on the protagonists' way of life and the life in general in the Buddhist way.

**James Edwards, University of California, Los Angeles** ([james.rhys.edwards@gmail.com](mailto:james.rhys.edwards@gmail.com))  
*Musical drama and the Miyako Peasants' Movement: Representing sexual indenture in Meiji period Okinawa*

Japan's 1879 annexation of the Ryūkyū Kingdom and formation of Okinawa Prefecture precipitated a transformation of both socioeconomic relations and the performing arts scene. This paper will draw together contemporaneous texts which exemplify these transformations. The first is the 1890s musical drama *Uyanmā* ("The Kept Woman"), which depicts a high-status Okinawan official's separation from his low-status Yaeyaman concubine. This reflected feudal Ryūkyūan law, which prohibited officials posted to Yaeyama and Miyako from bringing their concubines back to Okinawa island. The second is a petition to the National Diet submitted by a coalition of Miyako peasants in 1892. Under the Meiji state's "Preservation of Old Customs" policy, officials in Miyako and Yaeyama maintained their feudal privileges even after annexation. These included exemption from taxation, the right to expropriate goods and labor, and the right to keep indentured servants. One of the Miyako peasants' specific complaints was that local officials indentured the daughters of poor families to serve as "kept women" (*mainai-onna*). This was an explicit violation of the 1872 Emancipation Order for Prostitutes (*Geishōgi no kaihōrei*), which was extended Okinawa in 1882, but seldom enforced. While we cannot know whether the creators of the play *Uyanmā* were aware of the Emancipation Order or the Miyako peasants' campaign, both texts deploy tragic narratives of sexual indenture to exemplify the human costs of structural discrimination and unfree labor. I will conclude by suggesting that both texts mirror Okinawan commoners' emergent desire for self-representation within a broader Japanese political and economic context.

**Fusae Ekida, University of Evansville** ([fe16@evansville.edu](mailto:fe16@evansville.edu))  
*Secret Noh Plays: History and Tradition*

*Sekidera Komachi* (Lady Komachi at Sekidera) has been long considered one of the most praised noh plays in the repertory of major noh schools in conjunction with *Higaki* (The Cypress Fence) and *Obasute* (Abandoning the Old). The three plays are conventionally called *Sanrōjō* (The Three Old-Woman Plays) and are regarded as *hikyoku* (secret play) among the four noh schools: Kanze, Hōshō, Komparu, and Kita Schools. Only accomplished noh performers receive the honor of performing the three old-woman plays from the heads of noh schools. It is said that the three plays require both noh performers and musicians whose skills transcend that of the highest rank in a standard hierarchical scheme.

What is so unique about the three old-woman plays in which noh performers have sought ultimate beauty? How have these plays attained the highest rank out of a couple hundred modern noh repertoire? The canonization assigns sacredness to the three plays, being mystified as if their status as *hikyoku* would have been a long tradition throughout the past six hundred years of noh tradition. However, neither the origin of *hikyoku* nor of “the three old-woman plays” goes back to the time of Zeami Motokiyo (1363-1443) a major noh performer and theorist in the early history of noh drama. In this presentation I would like to discuss historical development of *hikyoku* and the three old-woman plays, first focusing on Zeami’s treatises in order to trace technical and aesthetic points and later exploring the process of institutionalization of *hikyoku*.

**Arthur A “Trey” Fleisher III, Metro State University of Denver ([fleishet@msudenver.edu](mailto:fleishet@msudenver.edu))**

*The Trans-Pacific Partnership (TPP): The Good, The Bad, and the Ugly*

If agreed to, the Trans-Pacific Partnership (TPP) will be a far-reaching trade agreement that has implications for Japan, the United States and much of the Asia Pacific region. The current members to the negotiations are Japan, the US, Australia, Brunei, Canada, Chile, Malaysia, Mexico, New Zealand, Peru, Singapore, and Vietnam. At present, the TPP touches on trade policy, intellectual property, environmental issues, and labor standards. With the relatively recent introduction of Japan to the negotiating table, the potential net benefits of any agreement skyrockets if for no other reason than the sheer size of the Japanese economy. With Japan entering into negotiations, the TPP will cover countries that produce approximately 40% of total world output.

In this paper I will first outline the major tenets of the TPP. Then I will sketch out the prospects for the successful completion of the TPP and determine the likelihood of success in reducing tariff and non-tariff constraints that can potentially increase trade between the signatories. Finally, I will also attempt to quantify the winners and losers should the TPP in its current incarnation come into force. Preliminary conclusions show that while cumbersome, the TPP does have the potential for many benefits through the freeing up of trade in all of its guises, but enormous benefits, however, will be left on the table because of each country’s domestic political and economic interests. In other words, change is difficult because entrenched domestic interest groups will fight any change of the status quo; political, economic, and social interests prefer current policies and are afraid of the unpredictable and unintended consequences of any major changes. Though the current trade system is far from perfect, the changes brought through the TPP will actually make some sectors of the signatories’ economies worse off as is always the case in trade agreements. The challenge is to limit the burden of those who will be losers.

**Nicole Freiner, Bryant University ([nfreiner@gmail.com](mailto:nfreiner@gmail.com))**

*Citizen Protest, the Fukushima-Daiichi Catastrophe and Political Opportunities*

The literature on social movements argues that government institutions play an important role in shaping the way in which citizens engage with their government while acknowledging that the political opportunities available to citizens are also heavily shaped by societal context. This paper analyzes the social context of disaster and crisis situations and examines their impact on political action, specifically following the Fukushima-Daiichi catastrophe in Japan and ensuing emergence of citizens and mother’s movements that heavily critique the government and its handling of the crisis even today. The paper focuses on the blogs, social network spaces and media utilized by the mothers/citizens movements as well as the treatment of the disaster and protests in traditional media sources to analyze the emerging narratives of the crisis and degree of societal support of Japanese citizens. The questions this paper sets out to answer are: What do people value and why? How do they think about themselves, society and government? And how are people making sense of their situation and bringing order to a very chaotic and dangerous environment? I will draw on interviews conducted in Japan during a field research project and analyses and translations of weblogs, facebook groups, and other social networking sites.

**Yuemin He, Northern Virginia Community College ([yhe@nvcc.edu](mailto:yhe@nvcc.edu))**

*When Regional Studies and Composition Teaching Mingle*

It has been a fact that in American colleges and universities, there is a *hierarchical* order among the various subfields of English studies: Literary study is *privileged* over rhetoric, literary texts are preferred over non-literary texts, and text interpretation is valued over text production. Consequently, teaching composition has been considered inferior to teaching literature, some adjunct professors have been prohibited from teaching literature courses, and a hierarchical division of labor exists among the English faculty.



To cope with these side effects, scholars such as James A. Berlin have emphasized the importance of introducing new curricula for undergraduate instruction in English studies. Berlin himself cited two university programs – the English programs at Carnegie Mellon University and the University of Pittsburgh — to promote *collaboration* and integration of all English studies fields. To echo these efforts and further explore alternatives, this presentation introduces another model, which combines rhetoric and regional studies in a writing course. The model was developed during the author’s participation in the 2013 Wichita JSA workshop and will be implemented in multiple composition classes at the second largest community college in the country (Northern Virginia Community College). It showcases not only how infusing Japan study into a writing course can lead to insights into problems that have challenged Japan, China, Korea and USA – *territorial dispute*, healing from wars, competition for market, etc.—but also how the study of a world region, such as Far East, can be combined with literary text reading to help students improve the skills of writing.

**Yuka Hasegawa, University of Hawaii at Manoa** ([yukahase@hawaii.edu](mailto:yukahase@hawaii.edu))

*Shinbigan: Beyond the I/Eye*

My paper, *Shinbigan: Beyond the I/eye*, studies the play “Hold The Clock: Gangsters in Country of Roots” to analyze how the play cultivates *shinbigan* or “eye to judge beauty”. *Hold The Clock*, a play based on Genichiro Takahashi’s novel *Sayonara Gangsters* (1982), is produced collaboratively between a nonprofit artist group Root Culture and a Japanese expat performance artist Yoshiko Chuma. *Hold The Clock* lacks an intelligible plot. It is what one might call a “postmodern” play, structured through the dialectic of sound and movement. Each scene is composed of actors speaking individually and separately, along with various sound clips such as the phone ringing and glass shattering that dramatize their movements. Sudden movements of actors such as standing up and sitting down signify a change in the scene. This structure makes the audience concentrate on listening and watching. Throughout the play, performers utter the following speech act from the novel is repeatedly: “I like, I like, I like... I started feeling a little bit nice. Yes indeed, I have a very nice, very nice, very nice feeling.” This speech act stylizes the audience’s sensory reactions from the dialectic of listening and watching into a conscious feeling. Furthermore, by imparting the knowledge of what I call the “transsubjective I”, *Hold The Clock* turns the audience’s feeling into a mode of knowing as what Julia Kristeva calls *significance*. I contend that feeling thus objectified and known allows the audience to possess *shinbigan*, seeing beyond what Dorinne Kondo postulates as the I/eye divide.

**Keiko Irie, Kyoto University** ([iriekeiko@hotmail.com](mailto:iriekeiko@hotmail.com))

Possibility of the “New” Intimate Sphere: HIV infection due to tainted blood products in Japan

In the mid-1980s, information regarding HIV was confused, and it was extremely difficult to secure adequate information for medical care all over the world. In Japan, particularly for regional physicians who had little information, it could not be obtained without making an active effort. This study analyzes one case of a physician-patient relationship by examining the relationship between Dr. Gd, who was involved in the treatment of hemophilia in the early 1980s as a physician specializing in hemophilia, and his patient Mr. Ip, primarily focusing on the physician’s narrative. From this, it is possible to demonstrate the multi-layered nature of the relationships between those who were infected with HIV due to tainted blood products, and physicians.

By analyzing the interview data, it was found that Dr. Gd has a “unique” comprehension towards hemophilia compared to other physicians in Japan at the time. Also, he expected hemophilia patients to have a strong sense of independence. These two kinds of attitudes affected his image of the “ideal” patients. In conclusion, Dr. Gd, through his interactions in hospital examinations, crosses the role-relationship of physician and patient and exerted an influence on the intimate sphere of Mr. Ip, who was a patient. “Patients’ independence” for Dr. Gd was something that he strongly hoped for in his patients suffering from hemophilia, a disease characterized as one that has to be dealt with for life. By practicing these multiple “convictions” in his interactions, as a result it created the impetus for Mr. Ip to form his intimate sphere.

**Maggie Ivanova, Flinders University** ([Maggie.Ivanova@flinders.edu.au](mailto:Maggie.Ivanova@flinders.edu.au))

*‘Being-Time’ in Suma: Honkadori and Site-Specific Nō*

Drawing on Dōgen’s examination in *Shōbōgenzō* of being-time (*uji*) and the present, now (*nikon*), this presentation analyzes the role of spatially determined temporality in two fifteenth-century Nō plays by Zeami, *Atsumori* and *Matsukaze*. Set near the Suma coast (present-day Kōbe), the plays rely on intricate intertextual resonances with works from Japan’s literary and Buddhist traditions: borrowings from and allusions to *The Tales of the Heike* and *The Tale of Genji* go hand in hand with passages that evoke the life and art of the the ninth-

century poet Ariwara no Yukihira, poems from anthologies like the *Kokinshū* (905), the *Shūishū* (ca. 1006), the *Wakan rōeishū* (ca. 1013), *Ise monogatari* (10<sup>th</sup> c.), the *Jikkishō* (13<sup>th</sup> c.), among others, and Pure Land Buddhist sutras like the *Kammuryōjukyō*. How do such instances of *honkadōri* (applied to drama, a principle in play construction that evokes the tone and atmosphere of an older poem, tale, sutra or play) convey the central Buddhist concepts of nonduality and transience and their relevance to experiencing time? How does Zeami's use of memory, dream and reality, (*yume* and *utsutsu*) in *Atsumori* and *Matsukaze* help illuminate Dōgen's famous opening of the *Uji* "chapter" of his *Shōbōgenzō*, "The phrase 'for the time being' [*uji*] implies that time in its totality is what existence is, and that existence in all its occurrences is what time is"?

**Ji Young Kim, University of Tokyo** ([jiyoung95@gmail.com](mailto:jiyoung95@gmail.com))

*Discourse Divide over the "Comfort Women" Issue, Asian Women's Fund, and the Civil Society NGO Activities in Japan*

The "comfort women" issue is one of the largest stumbling blocks in contemporary South Korea-Japan relations. The Korean NGOs demand two things: official apology and personal compensation for the victims, both at the Japanese government level. The Japanese government argues that governmental compensation has been made in 1965 and official apology has been provided by the Kono Statement in 1993. The Japanese government reveals the sentiment of "apology fatigue" among the Japanese policy-makers as well as the Japanese public regarding the issue. At the focus of the apology fatigue is the failure of the Asian Women's Fund established by Japan in 1995. Japanese government criticizes the lack of Korean reciprocity as key to the failure of the Fund, since most South Korean victims refused to receive financial support from the AWF, denigrating it as a mere civilian organization. The aim of this paper is to examine the reasons for the failure of AWF – such as the Fund's organizational problems and the discourse divide over the comfort women issue within Japan – apart from lack of South Korean reciprocity. Furthermore, I will examine the broader trend of related NGO activities in Japan by analyzing the discourses over the comfort women issue. Moving beyond the traditional approaches of feminism and state-level policy studies, this paper will focus on the level of civil society and its change, which will provide important insights for reaching a resolution for the comfort women issue between South Korea and Japan.

**Marina Kovalchuk, International Research Center for Japanese Studies, Kyoto** ([marinkoval@hotmail.com](mailto:marinkoval@hotmail.com))

*Image of Russia in Japan during the Bakumatsu Period, 1853-1867. Mori Arinori's View of Russia*

In the 19<sup>th</sup> century, the Japanese entered a reformation period during which they adopted advanced models of Western countries' state structures. The objective necessity for a change, confronted the Japanese during the Bakumatsu period. At that time the government of the shogunate started to realize its inability to protector Japan's sovereignty against growing military and economic pressure from the West and thus decided to invite a number of foreign experts to Japan. These experts were supposed to provide Japan with the knowledge needed for strengthening the self-defense structures of the Japanese state. Simultaneously, a number of Japanese students were sent to Europe, and to the United Kingdom in particular. After the Meiji restoration (1868), the skills and knowledge obtained abroad allowed them to have impressive careers as state, administrative and military leaders.

However, it is not a well-known fact that during the Bakumatsu period Japanese students were also sent to Russia. There is little information about their lives, largely because most of them failed to leave any significant trace in Japanese history. In my proposed paper I would like to discuss the main reasons why the Japanese found the knowledge acquired in Russia worthless for Japan based on the analysis of Mori Arinori's view of Russia expressed in his diaries "Koro Kiko", which the first minister of education for the Meiji government wrote during his trip to St. Petersburg in 1866.

**Wonhee Lee, The Johns Hopkins University** ([wlee66@jhu.edu](mailto:wlee66@jhu.edu))

*Electoral Reforms in Japan and South Korea: How They Have Developed Mixed-Member Systems*

Both Japan and South Korea adopted the mixed-member system in the House of Representative election in 1993 and the National Assembly election in 1988, respectively. The fact that they both used the single non-transferable vote (SNTV) system right before they carried out electoral reform arouses great interest from the electorate in both countries. To be more specific, the SNTV system in multi-member districts (MMDs) was used in Japan's parliamentary elections from 1947 to 1993 while the binomial system combined with other electoral systems was maintained in congressional elections in South Korea from 1973 to 1988. Finally, 2002 witnessed the convergence on the electoral system in Japan and South Korea as the latter decide to use the two-ballot system following in Japan's footsteps.

Considering that the two had maintained different political structures and electoral systems and enjoyed different level of democratization before the reform, examining this convergence trend on the electoral process deserves attention. In this regard, this paper aims to document the historical background and political process of introducing new electoral systems in Japan and South Korea from a comparative perspective.

A couple of theories of electoral politics are introduced in this paper. First, Maurice Duverger's "sociological law" can apply to the establishment of the dual-party system in Taiwan and South Korea. According to Duverger, when a national legislative election is held by a majority rule under the single member district (SMD) system, the two largest parties are likely to dominate the election. Also, the "median voter theorem" is used to explain the convergence trend in Taiwan and South Korea.

Coupled with the problems inherent in SNTV, the corruption scandals in Japan and the democratization in South Korea pushed the ruling parties into a corner. Under these circumstances, the ruling governments had to make the reform bills acceptable to other parties. In this process, the role of the factional politics in the Liberal Democratic Party and the split of South Korean opposition leaders cannot be overlooked. In the end, the inter-party competition among major parties and the inter-faction conflict led both Japan and South Korea to adopt the mix-member system.

**Ekaterina Levchenko, International Research Center for Japanese Studies, Kyoto** ([katerinl@nichibun.ac.jp](mailto:katerinl@nichibun.ac.jp))  
*About phrasemes in Old Japanese*

This research is dedicated to detailed analyses of lexemes from the earliest Japanese written sources (songs of the *Kojiki*, *Nihon Shoki* and *Man'yōshū*). To understand inter-word connections in the above mentioned sources, it was necessary for me to make new word-by-word translations of the *Kojiki* and *Nihon Shoki* songs. There are several reasons for that. Above all, literary translations call for euphonic English at the expense of fidelity to the original Japanese text. Linguistic analyses require translations that preserve to the maximum possible extent the flavor and the actual semantics of the songs. As for the *Man'yōshū*, I used academic translations into English from the original *man'yōgana*, which were done by Prof. Alexander Vovin.

Using the above mentioned translations I gathered word combinations that fit the definition of phrasemes – a term coined by the Canadian linguist, Prof. Igor Mel'čuk, which is as equally applicable to phrases in Old Japanese. Phrasemes are considered to be of two types: lexical phrasemes and semantic-lexical phrasemes. Natural language has three major classes of phrasemes: idioms, collocations and clichés. Idioms are non-compositional, while collocations and clichés are compositional. As an example, I analyzed (morphologically, syntactically and semantically) the expression *nubatama no yo*, which has the direct meaning of a "black-lilled night" while it semantically it refers to a deep black night. This expression seems to be a phraseme, of the collocation class.

In the future I would like to study these phrasemes diachronically, by expending my analyses to include the *Kokinwakashū*, *Shinkokinwakashū*, etc.

**Qingjun (Joan) Li, Belmont University** ([qingjun.li@belmont.edu](mailto:qingjun.li@belmont.edu))  
*Family, Transformation and Death in Departures -- Reflections on Departures* (おくりびと Okuribito)

Joan Li and Ronnie Littlejohn will present two papers, each presenter utilizing supporting clips from the 2008 film *Departures* directed by *Yōjirō Takita*. Joan Li's presentation focuses on the various portrayals of families in the film, giving particular attention to the values constructed, criticized, and advocated. Ronnie Littlejohn's paper, entitled "Effortless Action/Doing Nothing in the Nokan Ritual" takes the Zen appropriations of the Chinese Daoist concept of *wu-wei* and applies them to the work of the Nokansha as a way of talking about the change in Daigo Kobayashi.

**Ronnie Littlejohn, Belmont University** ([ronnie.littlejohn@belmont.edu](mailto:ronnie.littlejohn@belmont.edu))  
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**Ronald Loftus, Willamette University** ([rloftus@willamette.edu](mailto:rloftus@willamette.edu))  
*Integrating Environmental Perspectives in Japan Studies Classes*

What is the best way to engage students in the process of thinking about questions on the environment and sustainability in Japan or Asian Studies classes? My institution has received an Exploratory Grant from the Luce Foundation under the aegis of their LIASE Project: the Luce Initiative on Asian Studies and the Environment. Our project will involve Curriculum Development projects to infuse an environmental perspective into courses dealing with Japan. We are also proposing field studies in Japan in the form of a Post-Session. I would like to talk about the steps I have begun to take in my own courses and have a conversation with colleagues from other institutions about the best ways to approach this task.

**Robert Mamada, University of California, Irvine** ([himamada@hotmail.com](mailto:himamada@hotmail.com))  
*Why Is the Supreme Deity of Shintō a Goddess?*

This paper is an attempt to answer one of the long standing questions of Japanese history: Why is the supreme deity of Shintō a female, not a male? Social theories by Durkheim and Freud suggest that Shintō should have a male supreme deity because religion is a reflection of the society people live in. However, Amaterasu, the supreme deity of Shintō, is a feminine deity. This is a contradiction because, when Shintō was being formed, Japan was a patriarchal society, and she has never been matriarchal. But Amaterasu occupies the supreme position in Shintō, and other male deities serve her obediently.

Thus, this paper attempts to overcome this contradiction by analyzing Japanese ancient mythology, Kojiki, and the history of the early tribal state called Yamatai-koku during the Yayoi period (from 300 BCE to 250 CE approximately). We argue that the shift of a mode of production during the Yayoi period affected the gender of a supreme deity; i.e., the shift from the hunting-and-gathering economy of Jōmon period (before 300 BCE) to the agrarian economy of Yayoi period had brought the tremendous increase in agrarian productions and wealth. This sudden prosperity had caused what Durkheim calls “anomie” (society’s normlessness and disorder). As a result, the necessity to prevent further social normlessness prompted people to adopt feminine authority because people regarded the feminine authority as reification of the limited and/or constrained aspirations. Thus, a female was chosen to be the supreme deity of Shintō to contain anomie by her femininity.

Keywords: sociology of religion, historical sociology, Japanese society, anomie

**Jeffrey Martin, Roger Williams University** ([jmartin@rwu.edu](mailto:jmartin@rwu.edu))  
*The Importance of Cultural and Performance Context in Teaching Noh and Kabuki*

While it is relatively easy to teach the texts and architecture structures of Noh Theatre and Kabuki, it is much more difficult to convey the totality of the theatrical event: when one moves from literature and ground plans to Performance Studies. It is even more difficult when one has not experienced performances first hand in their own context. This presentation documents how the opportunity to see live performance and theatrical space in Kyoto and Tokyo can reshape one’s understanding of performance, which can then result in changed approaches to the material in the classroom.

**Barbara Mason, Oregon State University** ([barbara.mason@oregonstate.edu](mailto:barbara.mason@oregonstate.edu))  
*Umami..... MMMM, Delicious*

This is a paper and presentation on the fifth taste called *UMAMI*. Detected in Japan by Dr. Dikunae Ikeda, it was coined in the early twentieth century as a term to complete the adventure of palate discrimination along with the tastes of sour, sweet, bitter, and salty. It is now accepted internationally as the fifth taste. In fact it works in harmony to strengthen the other tastes.

Actually, umami means delicious, or more appropriately, yummy (which sounds a little like umami). It’s present in many foods such as tomatoes, mushrooms, anchovies, and most significantly, as this is a conference about all subjects Japanese, it is present naturally as a white powder on *kombu*, the seaweed that is a necessary component of *dashi*. It imparts a subtle pleasant aftertaste. The active ingredient is glutamate. Only accepted as late as 2001 in the West scientists isolated a taste receptor for glutamate on the human tongue. In addition, a series of other molecules contribute to the concept of umami. Strangely, *umami* seems to actually modify our discernment of texture. Even though *dashi*, a liquid made with the addition of *kombu* and *katsuo-bushi*, is not equal to the strength of a “stock” or even a “consomé”, only a little more complex than boiled water, it seems heartier or even thicker. It imparts a sense of well being through *umami*. In my presentation I intend to provide tangible evidence of the taste of *umami* through the preparation of *dashi* along with offering other foods rich in *umami*.

My bibliography includes:

*Umami: A Basic Taste*; by Yojiro Kawamura and Morley R. Kare

*Cooked; A Natural History of Transformation*; by Michael Pollan

*Japanese Hot Pots; Comforting One-pot Meals*; by Takashi Ono and Harris Salat

*Washoku: Recipes From the Japanese Home Kitchen*; by Elizabeth Andoh

**Dallas McCurley, CUNY Queens College** ([dallasmccurley@gmail.com](mailto:dallasmccurley@gmail.com))

*Kyōgen Performance: From Japan to Kaua'i's Sugar Plantations*

*Busu (The Delicious Poison)* is perhaps the most popular piece in the Kyōgen repertoire. Unlike most Kyōgen plays, its source has been traced to a thirteenth-century collection of Buddhist moral tales (*setsuwa*), *Collection of Sand and Pebbles (Shasekishū)*, which was compiled by priest Mujū Ichien. Both pieces included in the Kyōgen pre-conference performance, *Busu* and *Shibiri (The Inherited Cramp)*, are representative of the "servant" group, known also as *shōmyō* or "small landowner" plays. Dallas McCurley, the plays' director, holds a PhD in Theatre from the University of Hawai'i at Manoa; a former Professor at Queens College, City University of New York, she is currently a Lecturer at Kaua'i Community College. A Q&A session will follow the show.

**Jennifer McDowell, Tohoku Gakuin University** ([herm1975@yahoo.com](mailto:herm1975@yahoo.com))

*Motivations for Desire: An Inquiry into Kokeshi Collecting*

For the past five years, a new population of Japanese collectors has begun to explore the world of traditional *kokeshi*. This seemingly sudden interest in *kokeshi* has been characterized by the Japanese media as a "kokeshi boom" fueled by *wakai josei* (young women). The defining of this collecting boom as female-driven has created and facilitated the negative perception among long-term collectors, primarily men in their late 60s to early 80s, that these new collectors are only interested in purchasing "kawaii" (cute) and small *kokeshi* for an assemblage that reveals little meaning or understanding of *kokeshi* culture. This presentation will be a preliminary exploration and comparison of these generational and gender-based *kokeshi* collecting trends. During previous collecting booms in the 1940's and 1950's, collectors became curators of a carefully selected group of dolls displayed in a dedicated *kokeshi* room behind glass or protective curtains. New collectors approach their collection more as an enhancement to their living spaces. In this collecting framework, *kokeshi* are to be openly displayed and enjoyed as decoration, not just amassed as a "collection". The real question for these two populations is what is considered a collection and how the process of collecting is carried out. Borrowing from Thomas Tanselle's (1999) discussion of collecting, there is a social benefit to collecting that must be acknowledged here and, despite differences in opinion, the positive economic and social impacts of both of these collecting techniques cannot be denied. Contrary to negative associations, these two seemingly divergent collecting styles are mutually beneficial.

**Jennifer Mitchelhill, University of Melbourne** ([jjmitchelhill@iprimus.com.au](mailto:jjmitchelhill@iprimus.com.au))

*Japan and the Mid-Twentieth Century House in the Pan Pacific: West Coast USA, Australia and Hawaii*

In the mid-twentieth century there was intense interest in Japan. Thousands of Americans, Australians and British were introduced to Japanese culture through the Allied Occupation (1946-1952); governments and philanthropists instigated cultural relations programs to promote understanding between Japan and its former enemies in the aftermath of World War II; and Western and Japanese journals promoted Japanese culture, art and architecture to Americans, Australians and others in the Pan Pacific. In the mid-twentieth century, changed consumer aspirations called for new spatial arrangements within the house. New materials, technologies and construction methods honed during the Second World War, opened up new possibilities for the house; while huge demand, constraints of supply and restrictions on house size in the immediate postwar period (1945-1952) provided impetus to look to other building traditions to find solutions to these challenges. The promotion of Japanese culture and architecture reached Western architects looking for new ideas for the mid-twentieth century house. With different reasons for turning to Japanese architecture combined with different backgrounds and experience of Japan, architects from the West Coast of the USA, Hawaii and Australia interpreted and applied Japanese architectural ideas in their houses in various ways. This paper will explore the diverse ways, and reasons why Japanese architecture played a role in the form of the mid-twentieth century house in the Pan Pacific.

**Mel Moore, University of Northern Colorado** ([mel.moore@unco.edu](mailto:mel.moore@unco.edu))

*Adolescence in Japan: Some Contemporary Themes*

Next fall, I will be teaching a sociology course about adolescence. My plan is to examine major topics through various lens in three distinct cultures -- Japan, Sweden, and the United States. A focus on contemporary cultural variations – and similarities – in the meanings and experiences of adolescence will keep the relevance of history, culture, and globalization at the forefront of course content and offer a rich understanding of adolescence in each of these countries. In this paper, I explore central themes in the available research about and common understandings of adolescence in Japan, including expectations about differentiation from parents, attitudes toward education, occupation, and family, and experiences of isolation and alienation.

**Vandana Nadkarni, Raritan Valley Community College** ([vnadkarn@raritanval.edu](mailto:vnadkarn@raritanval.edu))

*Integrating Japanese Art into a Survey of People and Cultures of Asia Course*

This presentation will show examples of Japanese art works that illustrate Japanese texts and promote a better understanding of Japanese people and culture. These works reflect historical changes in how texts are presented. This module is part of a larger proposed interdisciplinary course on “People and Culture of East Asia.”

**Julie Nootbaar, Oita Prefectural College of Arts & Culture** ([julie-n@oita-pjc.ac.jp](mailto:julie-n@oita-pjc.ac.jp))

*Thermae Romae and the Japanese Sento: An Analysis of the Manga and Movie Thermae Romae and the Japanese Obsession with Bathing*

Through a thorough analysis of Mari Yamazaki’s serial manga *Thermae Romae*, and the 2012 live-action comedy film based upon it, this presentation will examine the Japanese obsession with bathing, comparing this cultural phenomenon with that of Ancient Rome. *Thermae Romae* is the comedic story of an architect in Ancient Rome who gets sucked into a drain at a public bathhouse and time-slips to a modern-day Japanese sento (bathhouse). Amazed with the ingenious Japanese technology and customs for bathing, he makes several time-traveling trips to bring back the Japanese innovations and implement them in designing what becomes the most popular bathhouse in Ancient Rome, bringing him fame and the special attention of the Emperor. The manga itself is interspersed with actual facts about the history and customs of bathing in both cultures, giving the reader background knowledge to enhance enjoyment of the storyline. From the standpoint of cultural analysis, the manga and movie are significant in how they highlight in a way that is both self-deprecating and arrogant the major role bathing plays in the heart and soul of most Japanese people, while at the same time daring to suggest that superior Japanese bathing customs might have improved the culture of Ancient Rome and even changed the course of the Roman Empire.

**Pauline Ota, DePauw University** ([paulineota@depauw.edu](mailto:paulineota@depauw.edu))

*A Meditation on Life or Death? Maruyama Ōkyo’s Skeleton Performing Zazen on Waves*

Floating gently on the water, its missing teeth lending a somewhat comic air, *Skeleton Performing Zazen on Waves* painted by the famed artist Maruyama Ōkyo (1733-95) remains an art historical mystery. Is this hanging scroll a meditation on death, illustrating the Buddhist message of impermanence? Or, is the surprising level of accuracy (to the untrained eye) in the skeleton’s depiction indicative of a meditation on life and its physiological complexity?

Consideration of Ōkyo’s oeuvre suggests that *Skeleton Performing Zazen on Waves* is atypical, but entirely within the bounds of the artist’s interests. Sasaki Jōhei situates the painting within the larger context of late eighteenth-century Japan’s burgeoning anatomical studies (stimulated by imported European treatises), as well as that of Ōkyo’s own investigations of the body. *Skeleton Performing Zazen on Waves* however currently resides in the collection of Daijōji, a Shingon Buddhist temple, demonstrating that a religious message indeed was and continues to be perceived in the image. This paper therefore advances a reading of the work as a light-hearted *response* to two conflicting aims—one of adherence to a Buddhist philosophy that eschewed dependence on human vision and one that demanded rational interrogation of the physical world through that vision. *Skeleton Performing Zazen on Waves* was produced at a pivotal, historical moment characterized by a nascent “scientific” movement and concomitant secularization of faith. I thus argue that in this painting, Ōkyo illustrates a meditation on the changing visualities of Buddhist thought—skeletons symbolizing impermanence began to evince anatomical “accuracy.”

**John Paine, Belmont University** ([painestover@gmail.com](mailto:painestover@gmail.com))  
*Kamo no Chōmei, An Account of a Ten-Foot-Square Hut (Hōjōki)*

This canonical text from the Kamakura period (1212) sounds themes which ring throughout the Japanese cultural tradition—disaster both human and natural, impermanence, withdrawal from the world among others. We hope to provoke a discussion which will bring responses from our colleagues across the disciplines represented at our conference. Plenary discussion session, co-organised with Andrea Stover (Belmont University).

**David Rangdrol, University of Ottawa** ([drang024@uottawa.ca](mailto:drang024@uottawa.ca))  
*The Japanese Constitution and the Restrictions on the Political Activities of Religious Organizations: Understanding 65 Years of Secular Ambiguities*

Article 20 of the Japanese constitution states that religious organizations cannot exercise any “political authority.” This has not kept religious organizations from establishing political parties, notably the Soka Gakkai with the creation of the Komeito party, and these have often been accused of violating the constitution. The government has clearly stated that such activities are in fact legitimate several times since the 1960s, and again in 2008, following a question submitted to Parliament by Naoto Kan, who openly challenged the legitimacy of the Komeito. This research thus seeks to understand how this ambiguity has endured over six decades. This will allow us to look critically at the LDP’s proposed new constitution, which deletes the controversial “political authority clause,” which is by itself bound to perpetuate the controversial legacy of Article 20.

**Renato Rivera Rusca, Meiji University** ([renato@meiji.ac.jp](mailto:renato@meiji.ac.jp))  
*The Rise, Fall and Evolution of “Critique” within Anime Magazines*

Since their official inception thirty-five years ago, magazines focused on Japanese animation have undergone several changes, not only in terms of content, but also with regards to their role within the publishing and animation industries. As a culture of media-literate viewers and readers matured from the seedlings of TV and manga magazines for boys from the 1960s and 1970s in Japan, with it also developed a community of concept-sharing and information exchange regarding those media contents, which eventually gave rise to a subculture with a deep interest in dissecting and analyzing the works, eventually establishing ties to the production staff itself.

These grassroots movements formed the impetus behind the “anime-boom” of the late 1970s to early 1980s – with the main vessel for information dissemination being the “anime magazine”. In the mid-1980s, the rapid development in intellectual “critique” of anime works (as well as visual media overall) within the pages of these magazines came to an abrupt end due to several shifts, both in the industry and in the anime consumer base.

This presentation will explore the circumstances of how the concept of “anime critique” almost came to maturity as a culture with a reciprocity-based relationship between users, producers and writers within the format of anime magazines, yet missed its mark, only to return in alternative formats in recent history with the advent of internet forums and blogs.

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*Autonomy in World War II Internment Camps: A Comparison of the Internment of Japanese Americans in U.S. with American citizens held in the Philippines by the Japanese*

This paper compares the methods by which American citizens held by the Japanese in the Philippines with Japanese-Americans interned in "War Relocation Camps" by the United States during World War II attempted to maintain autonomy through various place-making strategies. Both groups were confronted with hostile settings which were antithetical to their prewar environments. Their attempts to maintain some semblance of life before internment, often against administrative resistance, is the focus of this paper. Quality of life in the American and Japanese camps to some extent by the personalities of the camp authorities but also to the changing wartime conditions. In general. Long-term, there was greater stability in the camps maintained by the Americans in part because they were interning their own citizens but also because shortages were not as pronounced over the course of the war.

**Mayako Shimamoto, Independent Researcher** ([drmako@kg7.so-net.ne.jp](mailto:drmako@kg7.so-net.ne.jp))  
*What Made Japan Decide to Rely on Atomic Energy for Its Power Needs? – Historical Perspective on Understanding the 3.11 Nuclear Disaster*

Strangely, having been hovering over a prevailing concern of what is called “nuclear allergy,” Japan agreed to build US-made/licensed nuclear power plants (almost all of a total of 53 plants mooted, as of 2013). The United

States, after the first use of atomic bomb in 1945, decided not to disclose its atomic know-how to any country, including the U.K., a U.S. partner of atomic research and development during the war, and the Soviet Union because the bomb's secrets was viewed as a national sacred asset. However, Henry A. Wallace, Secretary of Commerce and the former Vice President in the Franklin D. Roosevelt administration, made an anomalous proposal for controlling atomic power with Soviet partnership. Analyzing this proposal, Shimamoto presents what legacy had been left to Japanese nuclear (energy) policy at the dawn of the atomic era.

**Michael Stern, Community College of Philadelphia** ([mstern@ccp.edu](mailto:mstern@ccp.edu))

*Banquet and Bento: The Classic Gardens of China and Japan*

Despite their deeply shared cultural roots – historical, religious and literary – 16<sup>th</sup>-century gardens in China and Japan produce radically different experiences, in terms of movement, the use of architecture and the artifice. The contrast of these two different gardening traditions will be used to explore larger differences in terms of cultural and aesthetic priorities in the two countries. This presentation will focus on the Lingering Garden in Suzhou and Katsura Imperial Villa, created approximately at the same time and for similar purposes, with reference to other Kyoto stroll gardens including Sento Goshō and Shugaku-in Rikyu. As a primary text, I will reference Ji Cheng's "The Craft of Gardens," the earliest manual of landscape gardening in the Chinese tradition.

Considered one of four exemplary classic Chinese gardens, the Lingering Garden unfolds in a series of unexpected transitions and contains a unique integration of architecture and landscape. One enters through a series of courtyards and along corridors with intricate windows framing larger views of the garden. The main garden, arranged around a large pond, encourages contemplation as well as movement into the landscape to a miniature "mountain" with pavilion on top. But the exact path one takes is up to the individual, as there are multiple paths to ascend. Continuing through the garden a series of covered passages, including one that zigzags across the pond. The rooms surrounding the garden range from grand to intimate, opening onto framed views of courtyards or more distant views of the garden. One experiences the space both as a dynamic landscape and as a series of composed frames views. Throughout are dramatic groupings of eroded limestone rocks, whose complex forms express the essential force of *chi*, the energy that pervades existence in the Daoist conception of the world.

The Lingering Garden represents a total work of art, integrating architecture, water and complex arrangements of stone. Along with the many other late Ming era (ca. 1600) gardens of Suzhou, near Shanghai, it presents a unique and compelling conception of man in nature. Architecture plays a central role, and artifice, such as artificial mountains and arrangements of rock, creates an intensification of nature as depicted in traditional Chinese art.

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*Kamo no Chōmei, An Account of a Ten-Foot-Square Hut (Hōjōki)*

This canonical text from the Kamakura period (1212) sounds themes which ring throughout the Japanese cultural tradition—disaster both human and natural, impermanence, withdrawal from the world among others. We hope to provoke a discussion which will bring responses from our colleagues across the disciplines represented at our conference. Plenary discussion session, co-organized with John Paine (Belmont University).

**Yoneyuki Sugita, Osaka University** ([sugita@lang.osaka-u.ac.jp](mailto:sugita@lang.osaka-u.ac.jp))

*Should Japan Revise Article 9? – From a Realist Perspective*

What to do with Article Nine of the Japanese constitution has been a focal point in Japanese politics. Normally speaking, pacifists and left-wingers advocate preserving Article Nine as it is while conservatives and right-wingers insist on revising it so that Japan can make a greater contribution to world peace and stability. The essence of Japan's post-World War II foreign policy has been to find the very minimum defense contribution line without damaging the Japan-U.S. alliance. This is a pragmatic policy for Japan and Article Nine is the most effective tool to maintain this policy. Taking Prime Minister Koizumi's policies toward Afghanistan and Iraq as case studies, Sugita explains the importance of Article Nine.

**Wakako Suzuki, University of California, Los Angeles** ([wsuzuki@ucla.edu](mailto:wsuzuki@ucla.edu))

*Between and Beyond the Boundaries of Translation, Adaptation, and Re-creation: Examining Originality in Oshikawa Shunrō's Shin Arabian Naito*

Literary translation played a significant role in establishing and shaping adventure stories as a genre in Japan, particularly in the Meiji and Taishō periods. Before and after the Meiji restoration, many adventure stories were



translated from their original languages to stimulate or satisfy Japanese people's curiosity about exotic places and cultures. For example, a magazine titled *Shōnen Sekai* (*Boys' World*, 1885–1933) presented translations and adaptations of a wide range of adventure stories, including Daniel Defoe's *Robinson Crusoe* (1719) and Jules Verne's *Deux ans de Vacances* (1888).

Meanwhile, Oshikawa Shunrō, a translator and writer of children's literature, loosely adapted adventure stories by Robert Louis Stevenson and published them as his own work. Despite his transgression of the boundaries between translation, adaptation, and plagiarism, his stories sold well and reached the pinnacle of success in popular children's literature. This paper examines how Oshikawa transformed Stevenson's *New Arabian Nights* (1882) and created a unique version, *Shin Arabian Naito* (1903), by taking Stevenson's plot and adding dynamic elements to the original. Specifically, I will illuminate the way in which Oshikawa's manipulation of a foreign text undermined the basic assumptions of authors and authorship as he reproduced what he called a bizarre story by amplifying both the hybridity of the text and the strangeness of the story's characters. Oshikawa's use of hybrid language helped establish Japanese adventure stories in the realm of popular children's literature and broadened the use of Stevenson's work in modern Japan from pedagogical material to literary entertainment.

**Issei Takehara, University of Western Ontario** ([icreekphilosophy@gmail.com](mailto:icreekphilosophy@gmail.com))

*Philosophy of Medicine in the 16th Century Japan: Ninja Science*

People in Japan, unlike those in the West, did not publish their thoughts and scientific theories for open criticism. Even if they left anything in documents, they were written by the members of the samurai classes, who had little interests in how the ordinary people lived, and normally their main concern was with the political events and foreign relations. Some medical records of historically important people from the early Edo periods still exist, but one cannot learn anything about generalized theories on medicine or science. There were some, however, who felt it important to leave the knowledge they acquired in document for later generations. They were the offspring of Ninjas in Sengoku, or the Warring States period. Ninjas were valued as professional spy organization, and often hired by the warring clans for the purpose of espionage and assassination. In the late 17<sup>th</sup> century, the descendants of Ninjas, who feared the tradition was disappearing, left manuscripts containing everything Ninjas knew and had to learn. However, when the manuscripts were written in the 1680's, much of the Ninja knowledge had already been lost. What made it into the manuscripts were only the fractions of the knowledge kept in secrecy for a long time, and only the ones successfully passed onto the descendants after a few generations of almost complete inactivity.

In this paper, I'd like to unveil the medical corpus of Ninja in relation to Chinese philosophy, as it is largely if not entirely based on the wisdom of the continent, while at the same time, delving into what they did and did not understand about the medical philosophy passed on by Chinese manuscripts. I wish to shed some light on the inner workings of Medical Philosophy of Ninja in the 16th century Japan.

**Toshitaka Takeuchi, Osaka University** ([takeuchi7581@gmail.com](mailto:takeuchi7581@gmail.com))

*Discussant in Session 1: Japan's Series of Challenges: Security, 3.11, and Article Nine*

Due to the changing international environment in the Asia-Pacific region, Japan has been facing a series of challenges. This session deals with three important challenges: security, 3.11, and Article Nine from both historical and international relations perspectives. These three challenges are intricately related in analyzing Japan's current status in the global community and in anticipating in which direction Japan is heading. See the abstracts of the following presenters: Miyako Shimamoto (Independent Researcher), Wenting Yang (University of Denver) and Yoneyuki Sugita (Osaka University).

**Liang Ye Tan, Soka University** ([e12m1206@soka.ac.jp](mailto:e12m1206@soka.ac.jp))

*Media Discourse on Nuclear Power in Japan in Late 1990s and Early 2000s: A Constructionist Approach*

Prior to the March 11<sup>th</sup> 2011 Fukushima nuclear plant accident, the term "nuclear power" might bring to mind images of scientific progress in Japan. The Fukushima nuclear plant accident marked a shift in popular consciousness on the risks of nuclear power. Public policy studies have attempted to clarify the relationship between public opinion and policy preferences. However, little attention has been paid to the meaningful aspects of discursive formation and public opinion. Recent studies on media employ discourse analysis to examine the power of metaphors and framing devices used in conveying information to clarify the underlying logic in arguments made by both pro- and anti-nuclear groups. Based on literature review of public opinion scholarship, I

argue that prevailing discourse in circulation could be a strong confounding factor in quantitative studies aimed at proving the relationship between public opinion and policy preferences. In the late 1990s and early 2000, Japan experienced a series of nuclear plant accidents, followed by legislative changes that largely kept the bureaucratic apparatus aimed at promoting nuclear power intact. Adopting Gamson & Modigliani's (1989) research on media frames of nuclear discourse in the US, I compare two critical discursive periods, (1) slightly before and after 1998 and (2) slightly before and after 2004, to find out if there are common characteristics in media frames that diffuse potential politicization of nuclear policy. The author hopes that the results of the analysis would shed light on how the nuclear policy in Japan may unfold post March 2011.

**Mo Tian, Australian National University** ([mo.tian@anu.edu.au](mailto:mo.tian@anu.edu.au))

*A Discourse of Ideology in Manchukuo under Japanese Rule, 1932-1945*

In 1932, a political organization called Concordia Association was founded in Japan's client state Manchukuo. Established to promote the ideals of Kingly Way and the ethnic integration of state and to create a structure that would gradually replace military rule over Manchukuo with civilian control, the organization was unable to fulfill its early ideals, and was eventually subverted into an instrument of totalitarian control by the Japanese Kwantung Army. In the course of the organization's development, doctrines of Confucian moralism, ethnic coexistence and Japanese national polity (*kokutai*) emerged as political aspirations for the public of Manchukuo. These ideological doctrines, through the propagation programs of Concordia Association, not only influenced the formation of public consciousness, but also produced knowledge in the context of colonial modernity. This paper examines the historical evolution of Concordia Association and state sanctioned ideology of Manchukuo and argues that the ideology production and construction is not only a course of knowledge construction but also a rudimentary system of propaganda and institutional approaches to colonial administration.

Keywords: ideology, institutional history, transformation

**Sergey Tolstoguzov, Hiroshima University** ([sergeytol@w6.dion.ne.jp](mailto:sergeytol@w6.dion.ne.jp))

*Crisis Management in the Tenpo Reforms*

The well-known researcher, Harold Bolitho, writing in the *Cambridge History of Japan*, has called the situation which occurred in the middle thirty years of the 19th century the Tenpo crisis. Considering the Tenpo "reforms" from this point of view, at least some aspects of these reforms can more accurately be seen as pragmatic attempts to restore social and economic stability after the Tenpo famine. This period in Japanese history might be better evaluated from a modern point of view, that is, as a modern economist would probably view government actions that come in response to social or economic or environmental disasters—not as "reforms," but as pragmatic crisis management. The aim of this paper is to investigate those parts of Tenpo *Bakufu* policy dealing specifically with the famine as a kind of pragmatic crisis management or anti-crisis policy. It will be shown that such policies were strongly influenced by features of pre-modern society, and thus constituted a pre-modern crisis management strategy.

**Wenting Yang, University of Denver** ([florence313@gmail.com](mailto:florence313@gmail.com))

*The Clash of Two Nationalisms: Investigating the Role of Nationalism in Diaoyu/Senkaku Dispute*

This paper investigates the role that nationalism played in the foreign policy making process in both China and Japan by observing how Beijing and Tokyo handled the territorial dispute concerning the Diaoyu/Senkaku Islands in 2012. My argument is that nationalism in Japan played a more important role in the policy making process in its policy toward Senkaku Islands than it did in China's response to the situation. Although nationalist demonstrations and public opinion seemed more outrageous in China, the Chinese government can calm public opinion by manipulating the media. I also argue China's strong attitude toward this issue did not result from nationalist public opinion but from its recognition that claim to the Diaoyu Islands is a core interest in China's overall political goals. However, Tokyo was haunted by public discontent about its Senkaku policy that resulted from its handling of the 2010 Diaoyu/Senkaku Boat Collision incident and failed to dissuade nationalist Shintaro Ishihara from purchasing the islands and consequently the Noda Administration reluctantly decided to purchase the islands. This paper not only evaluates nationalism's impact on foreign policy but also compares the role that nationalist public opinions play in different political systems, democratic and authoritarian system. It concludes with implications of the study and suggestions for future conflict resolution in Diaoyu/Senkaku Islands.

**Keiko Yonaha, Meio University** ([k.yonaha@meio-u.ac.jp](mailto:k.yonaha@meio-u.ac.jp))

English Education in Okinawa under the U.S. Occupation, 1945-1952

Just after the end of Okinawan war, as early as in the end of July, 1945, English was started to teach at primary school as a compulsory subject in the war devastated Okinawa. It was a U.S. language policy to make English second language in the occupied territory. However, this compulsory English education ended in 1952, with a short history of seven years. "Why was a compulsory English education at primary school not continued?" The author gives five factors for this research question of the paper, which are ① short of teaching materials ② short of teachers ③ short of educators in U.S. military government ④ Okinawa's anti sentiment to the U.S. language policy and ⑤ change of U.S. policy toward Okinawa.

This paper consists of 4 parts. The first describes the different aims of the elementary school education between Okinawa and US military government, circumstances and contents of the then English education. The second part seizes the flow of English education at elementary school through the school system and the curriculum at the time. It is the third part that each of five factors which led compulsory elementary school English education not succeeded is explained. A short history of compulsory English education symbolizes the relation between language and policy and the relationship among U.S., Japan and Okinawa and the author believes that the paper should be meaningful in this aspect.

Key words: Okinawa under U.S. military occupation, Elementary school, compulsory English education

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